



Progress on the World Academy's Agenda

In the World Academy's January 1996 Newsletter, an agenda of thought-leading-to-action was suggested. It has since become a framework for several World Academy projects. The five categories then suggested were **Diversity, Globalization, The Future of Work, Civil Society, and Religion in Politics.** (The last of these was subsequently renamed **Religion and Governance.**)

The discussion there, **Diversity**, had been considered at length during 1993 and 1994, in four international workshops and the quinquennial Assembly of Fellows held in Minneapolis in the autumn of 1994. A full report on this Assembly was published by the World Academy as *The Governance of Diversity*. The discussion there included extensive comments on **globalization**, seen especially as resulting from the pervasive impact of information science and technology. Toward the end of 1995, a World Academy workshop held in Lisbon explored "biological globalization."

Two workshops on **The Future of Work** were held in 1996, in Minneapolis and Buffalo, USA. A report based on the Minneapolis meeting (entitled, of course, "The Future of Work") is available from the World Academy's Minneapolis office; a substantial excerpt from that report appeared in the September 1996 Newsletter, pages 2-5. Excerpts from the multilogue in the Buffalo workshop will be found on Page 4 of this Newsletter.

Some field research on "the future of work," sponsored by the World Academy, has been undertaken in

India. A first report on measures to generate employment through the development of commercial agriculture in Pondicherry has already been completed. It was presented last month by its project director, Dr. G. Rangaswamy, to a large public meeting presided over by the Governor and Chief Minister of Pondicherry. The state government is proposing steps to promote follow-on actions by the private sector. (A Summary Report of the Pondicherry study is available from the World Academy's Minneapolis office, or from Fellow **Garry Jacobs**, 2352 Stonehouse

Drive, Napa, California 94558, phone (707) 252-4697; his email address is garryjacobs@worldnet.att.net.)

Fellow **Andrzej Sicinski** of the Polish Academy of Sciences is convening a meeting in Warsaw in May 1997 to explore the issue of **Civil Society** as it emerges from the efforts of Eastern European societies to fill in the gap between "the government" and the atomized "people" which characterized their experience between the end of the Second World War and the disintegration of totalitarianism after 1989.

Toward an Inquiry on Religion and Governance

by Harlan Cleveland

Our inquiry on Religion and Governance started with questions posed in the World Academy's January 1996 Newsletter. Shortly before he died, the philosopher Andre Malraux (France's Minister of Culture) had guessed aloud that "the 21st Century will be the century of religion." It was already clear in the politics of dozens of countries that religious ideas and ideologies were elbowing their way into national governance and world affairs, where the dominant intellectual trends had for some three centuries been driven by scientific discovery and technological innovation.

Twin puzzles were posed for those of us interested in what the World Academy's founders, in 1960, called "the social consequences and policy implications of knowledge." On the one hand the Great Religious Traditions seem to provide varying moral principles and ethical norms of obvious relevance to national governance and world affairs. On the other hand, each of the Great Religions seems driven by internal conflicts

about how their inherited wisdoms relate to science and technology, conflict resolution, military security, economic development, social equity, ethical behavior, and political congruence in the here and now.

A preliminary workshop held in Minneapolis last year (discussed in a short essay by **Walter Truett Anderson** in the World Academy's September 1996 Newsletter, p. 3), highlighted the "tremendous differences of opinion about what forms religious belief should or will take in the future, and whether it will be a driving force for bringing the world together or tearing it apart."

In recent literature, some analysts have forecast a "clash of civilizations" along the "cultural fault lines" separating the great religious traditions from each other. Others have surmised that "the most important conflicts will be within individual religions rather than between them."

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Religion and Governance

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The San Francisco Seminar

For an exploratory seminar with Fellow Huston Smith, Walt Anderson and I invited a small group colleagues (listed in a box on this page) to spend a day together in San Francisco on Monday, February 17th. At the outset I suggested that our inquiry might focus on three propositions/questions:

1. If world religions are to play the important role in the 21st Century that Andre Malraux foresaw and that many commentators are now predicting, it will *not* be either (a) because organized religions collide in the historic "clash of civilizations" envisaged in the recent writings of Samuel Huntington, or (b) because politics inside and between nations revert to another historical precedent, the clash between clerical and secular authority.

2. A third kind of clash, increasingly visible both in internal and international politics in recent years, is now making its way to centerstage. It is the split between "fundamentalists" of many varieties who see their traditional scriptures and teachings as so absolute as to divide humankind into irreconcilable believers and infidels; and others who see their ancient traditions and/or new spiritual insights as raw materials for wider human reconciliation, as the basis for an intensified search for deeper common purpose within and among peoples of differing races, creeds, and national origins.

3. Will something like this dynamic be as important in the 21st Century as, or even more important than, the two traditional ways -- rivalries between organized religions (symbolized by the Crusades) and collisions between secular and clerical authority (symbolized by Science vs. Religion issues in recent centuries) -- by which religions have helped divide people from each other? If so,

The San Francisco Seminar

Participants:

- Dr. Huston Smith (WAAS), author, teacher and television commentator on World Religions**
- Prof. Durwood Foster, Emeritus Professor of Christian Theology at the Pacific School of Religion, Berkeley, California**
- Prof. Robert Ross, Professor, Church History and American Religions, Fuller Theological Seminary, California**
- Paz Buttedahl (WAAS), President, Learning Systems, Vancouver, Canada**
- Knute Buttedahl, former director of Continuing Education, University of British Columbia**
- Dr. Robert Horn (WAAS), visiting scholar at Stanford University**
- Andrew Lam (WAAS, Jr. Fellow), associate editor of Pacific News Service**
- Walter Truett Anderson (VP, WAAS), political scientist, author**
- Harlan Cleveland, President, WAAS, author, political scientist, international public executive**

would it not be worthwhile to undertake a serious inventory along this third fault-line -- to include not only the Great Religions but the newer tendencies toward "unorganized religion" focused on personal intuition, private prayer, and channeled spirituality?

"Fundamentalism"

"Fundamentalists" in many faiths -- in Eric Hoffer's language, "true believers" -- often feel threatened by modern society and modern worldviews. Huston Smith suggests a framework that encourages us to consider both the upsides and the downsides of the polarized attitudes that are in some degree common to all organized religions.

In some sense we are all both absolutist and tolerant -- but about differing beliefs. "Liberals" often do not understand "the wholeness that certainty can bring" to the human psyche. Because humans are fallible, some absolutes seem required as the glue that holds communities together. "Conservatives" often fear the messiness and disintegration that tolerance of pluralism can produce.

Some of what is now called "fundamentalism" is comparatively recent in history. A few examples among

many are the reaction to Darwin's evolutionary theory with its implication that our human destiny is preordained by biology; a class-based resentment of rich overlords or oppressive behavior by rulers; and a revulsion against some aspects of modern life, such as sexual promiscuity and pornography.

In Western societies and especially in the United States, scientific authority has largely supplanted organized religion as the primary orthodoxy. ("Universities erode all beliefs," muttered one participant.) But science is seen by some as not much better than the medieval church in tolerating what cannot be believed -- because it cannot be proven by the Scientific Method. (One participant cited an exceptionally free-spirited comment attributed to Hoyle: that the probability of random evolution producing an enzyme was comparable to the probability that a tornado blowing through a junkyard might produce a Boeing 747.)

In searching for Truth, Huston Smith asked, "Can the Scientific Method be limited in principle?" In practice, at least, it is limited to what can be proven by rational analysis. Yet there is obviously a large number of

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phenomena, observations, and personal experiences, ranging from individual intuition to inexplicable happenings, that fall outside the realm of what scientific method can explain yet must be dealt with every day by individuals, organizations, and agencies of human governance.

The Future of

"Organized Spirituality"

Religion, defined as "organized spirituality," will certainly be a big factor in the 21st century, but other strong tides will be running too. One will doubtless be a current of radical secularism. Another will be the growth of "unorganized religion" -- spirituality experienced by individuals, reinforced by group practices that "search for God" in ways that are genuine alternatives to the practices in churches, temples, mosques, and synagogues.

In the U.S., the membership in "mainline" religious denominations is already down by 25% from earlier peaks. This probably does not betoken a veering away from "spirituality." Indeed, human beings often seem naturally to reach out for alternative belief systems. In the absence of a settled certainty, every organized religion can aspire only to be a "temporary home" for restless spirits.

Yet another predictable trend will be the pervasive and continuing impact on every human activity of *globalization*, made possible by the rapid spread of knowledge and information technologies in a world where "70 percent of the population still don't use even a telephone."

Each of the Great Religions is operating in a more and more global context, proselytizing beyond its traditional geographic bases, becoming more eclectic as it tries to appeal to more and different kinds of people -- and, since religious experience

depends heavily on the language in which it is expressed, interpreting or modifying its stories to make them more understandable to more cultures, in more languages.

World religions are more and more universally available. You no longer have to travel to visit Mecca or Rome or Jerusalem -- or China or Tibet or India or Sri Lanka -- to find "the wisdom of faith." You can watch public television or search the Internet instead.

(It's true that the Internet, like other human technologies, is subject to subversion. It can and does spread gospels of hate as well as visions of hope. But it is as close to a pure market as exists in modern society, so there is at least a chance that more compassionate attitudes and more civilized behavior will be spread more widely if better products are actively marketed in this new marketplace of ideas.)

Perhaps in consequence, more and more people these days are switching religious allegiances (the growth of Islam in the United States is an example), or dropping out of "organized religion" while actively searching (in New Age or other environments) for personal or small-group ways to express their natural spirituality.

In all these circumstances, the polarization of certainties (what one participant called "cynical relativism and exclusivist absolutism" and another called "Macworld versus *jihad*") creates a growing need, and opens a larger slice of the spectrum, for ways of thinking that appeal to those, probably a large majority of the human race, that don't want to flock to either pole yet feel the need to satisfy an abiding hunger, shared with others, for inspiration, comfort, and certitude.

Different, Yet Together

What are the resources, and the prospects, for the needed reconciliation?

And what might, or should, the reconciliation be *about*?

In this uncertain world no forecasts are very reliable. But some projected outcomes do seem far-fetched. It is unlikely that any of the world religions will "win," in the sense that everybody becomes Christian, Moslem, Buddhist, or whatever. Equally unlikely is the emergence -- by persuasion or by conquest -- of a single faith that becomes *the* universal religion.

"Wild cards" are always possible. Ecological catastrophe or a true encounter with "aliens" might coalesce the squabbling faiths into building a single path to God. An "end of triumphalism" might come from what Hans Kuhn called "mutual confession and repentance," an emerging and pervasive conviction that "no religion is without shame." But these are "don't hold your breath" contingencies. What can be done meanwhile, to fill with constructive reconciliation the large space between the existing claims of absolute truth?

One option, already explored in some ecumenical movements, is to take it as given that absolute truth is worth striving toward, but also admit that none of us has yet found it for sure and certain -- which means that the search for it is necessarily both universal and pluralistic. This requires tolerance of other people's chosen paths to the elusive goal, and of the liturgies with which they describe the search and celebrate the goal. But it does not require each seeker to concede that any of the other seekers has already found the Holy Grail -- and that the universal/pluralistic search can now be called off.

A related option, compatible with this pluralistic search, is to seek effective agreement (among organized faiths and polities) on common principles of behavior that constitute universal laws of procedure as the

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**The Buffalo Workshop
Engagement in the 21st Century**

Participants:

World Academy Fellows:

Harlan Cleveland, Walter Truett Anderson, Horacio Menano, Arthur Cordell, James Dator, Tony Judge, Garry Jacobs

School of Architecture and Planning:

John Bis, Kate Foster (WAAS, Jr.), Bruno Freschi (WAAS), Himi Jammal, Magda Cordell McHale (WAAS), Ernest Sternberg

Invitees:

Tim Casswell, Nadia McLaren

The Center for Integrative Studies at the State University of New York, Buffalo, cosponsored with the World Academy of Art and Science a workshop on "Hi Ho, Hi Ho, It's off to Work We Go: Engagement in the 21st Century." It was organized by Prof. Magda Cordell McHale with Donna Hutchison Cicero (WAAS Assoc. Fellow), and held in Buffalo October 24 - 26, 1996.

This workshop was conceived as a free-wheeling interdisciplinary discussion in response to a quote from the January 1996 WAAS Newsletter by Harlan Cleveland,

"All around the world, the arts and sciences and technology of information/communication are raising productivity while reducing employment. It's also true around the world that the traditional linkage between working and living -- expressed in the phrase "working for a living" -- is increasingly dysfunctional."

Following are a few quotes from a lively and stimulating conversation:

Kate Foster: Some estimates have it that 80% of the jobs available in the U.S. within 20 years will be cerebral, and 20% will be manual. In any case it takes only 3 to 5 years for 50% of a worker's skills to become obsolete. This is down considerably from just the recent past. Learning is relentless. We must train and re-train and re-train. So I propose that we reshape the meaning of the phrase, "working class." It

would be not a class of people who work, but a class for people who work. A working class -- ongoing, lifelong training for engagement in the 21st century.

Walt Anderson: For a whole range of reasons, the connection between sense of self or identity, and occupation, is changing for a lot of people. The "job" as we know it is something that came into existence for a fairly limited period of time in history and may be on its way out -- being replaced by new kinds of work that may include telecommuting or being a job shopper or part-time worker or a holder of multiple occupations.

Arthur Cordell: I have a gift from the future. I have obtained parts of the year 2010 annual report of the International Commission on Wealth and Well-Being. Looking back from this year, 2010, what are some of the accomplishments?

1. Productivity is now measured differently. With the rise of self-service banking, shopping and just about everything else in smart digital networks, new measures of productivity have been proposed and adopted.

2. The new trend is to educate children for coping with living as appro-

priate to a time when nations have moved from the goal of full employment to the goal of full engagement.

3. The 25 hour work week is now standard in G7 countries. The G5 trading nations, Malaysia, Korea, China, Indonesia, and India, still maintain the 30 hour work week, but their trend is to bring working time in line with the G7 nations.

4. Using a variety of these fiscal tools especially created to get at the productivity of the information economy, governments have been able to raise taxes with the consent of the governed and are now able to fund many areas of public interest.

James Dator: Present technology is capable of freeing humans from all manual and mental labor. We live under the spell of economic beliefs that are even more false, or at least more grandly mythic, than they were 30 years ago... We humans are now needed, if at all, not as producers of anything worthwhile, but as consumers of that which is produced without our intention, independent of our needs, and as a consequence of the massive, pervasive, extraordinarily clever, and wildly entertaining exercises in brain-washing called advertising.

Tony Judge: It is increasingly accepted reality by economists and politicians themselves that present and foreseeable economic policies cannot significantly reduce unemployment as it is presently understood. Current discussion of these issues seems to be trapped in an outmoded pattern of thinking from which it would be foolish to expect any significant breakthroughs.

Himi Jammal: The transfer of jobs from a predominantly post-industrial society to a predominantly agrarian/manufacturing society does benefit from a knowledge/information technology. Such transfer provides a functional "work for a living" for some but denies work and is dysfunctional.

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The Buffalo Workshop

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tional for others. Such dysfunction puts us in a state of transition -- dealing with fast changing technologies, often misunderstood, misused and mostly for the exclusive benefit of the few. This may sound a sad note, but I am optimistic because it is a transition and not a permanent state.

Horacio Menano: I am in the position now of doing things that have to do with all that you are saying. Specifically I must change a small institute that was oriented to tenured positions, to a place where people work only for a couple of years, a whole institution for research. But this involves selecting people, selecting projects and this transition is going to have consequences and I feel a personal responsibility. It's difficult for me to be calm when people are saying that the future is going to be good or it's going to be difficult. It's the future for my close colleagues.

Bruno Freschi, Dean of the School of Architecture and Planning: Jobs are like sex. Demand exceeds supply. They are an irrational mystery. They are a speculative, pay-as-you-go endeavor. They involve meals, entertainment, desire, and seduction.

Ernest Sternberg: It's no longer a matter of bits and bytes but a matter of gaining control over meaning -- over the production of reputation which has become the essence of ability to succeed and work. Celebrity has an economic value because well-knownness becomes the proof that one knows how to do a job well, and therefore increases one's value.

Garry Jacobs: Our human needs are increasing much faster than our capacity to supply them and in the future we will face not an inability to give gainful employment or engagement to everybody who wants it, but just the opposite, a shortage of people to do all the work that society wants done.

John Bis: Crucial to successful engagement is the implementation of a global enterprise to provide for systematic and continuing education for everyone on this planet. This, of course, will confront many last frontiers of religion, culture, and government.

Harlan Cleveland (on "retirement"): I've come rather late in life to the notion that I think is now emerging as one pattern of the future, which is that people do what they want to do and do it not only willingly, but passionately and with no reluctance to get up in the morning. I've found that getting up in the morning gets less and less connected with the idea of making a living. Can it really be the case that you can make a life -- not a living, but a life -- of doing what you really want to do, are interested in doing, associating with the people that you really want to associate with?

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seekers tread their separate paths. The emerging consensus on international human rights, codified during the 20th century in a number of treaties and conventions, is the best example of this strategy -- even though the behavior of too many nations still falls well short of the agreed international standards.

Yet another option, equally compatible with a pluralistic search for universal truth, is to seek agreement on some common near-term goals, or even on "next steps." It is observable that much real-life cooperation takes place in this manner: groups of people from differing backgrounds with different philosophies agree to take "next steps" together without trying to agree on *why* they are acting together.

Pacific Basin Gathering for Vancouver 1988

Plans for the first-ever assembly of WAAS Fellows from Asia and North and South America are now underway. The conference will be held in Vancouver, British Columbia, in the summer of 1988. A local conference committee is being organized by co-chairs **Ivan Head** and **Paz Buttedahl** -- both formerly with Canada's International Development Research Centre -- with the active assistance of Knute Buttedahl of Buttedahl R&D Associates.

The conference, tentatively entitled "**The Global Century**," will continue the exploration of globalizing forces that has been a major WAAS activity in recent years, and may include scenarios of how those forces are likely to continue into the 21st century.

Evolutionary Psychology Topic of Gulbenkian-WAAS Meeting

A Conference entitled "**From Biological Identity to Social Behavior**" is being prepared by the Gulbenkian Foundation, in co-sponsorship with the World Academy of Art and Science, and will take place in Lisbon and Curia (near Coimbra) during the last week of September 1997.

The purpose of this conference is to bring together a group of world-class thinkers to explore social and psychological issues such as identity, individuality and social behavior, within the context of current understanding of the evolutionary processes that led to the emergence of human consciousness.

The conference will be attended by a general audience but it is specially addressed to the Ph.D. students of the Gulbenkian Graduate Program in Biology and Medicine.



New Fellows

New Fellows elected since the September 1996 Newsletter:

Gaidar Aliev

President of Azerbaijan
Baku, Azerbaijan

Dr. Ravshan I. Ataullakhanov

Molecular Biologist
Moscow, Russia

Dr. Noel J. Brown

Environmental Diplomat
New Canaan, CT USA

Prof. Francis Dessart

Philosopher, Psychologist, Political
Scientist, Educator
Namur, Belgium

Prof. Joao Carlos Espada

Political Scientist, Senior Research
Fellow, Institute of Social Science,
University of Lisbon
Estoril, Portugal

Dean Bruno B. Freschi

Professor, Architect, Planner
Buffalo, NY USA

Prof. Tae-Chang Kim

Philosopher, Educator
Osaka, Japan

Dr. Alina Mungiu Pippidi

Physician; Executive President,
Romanian Academic Society
Bucharest, Romania

Prof. Andrei Gabriel Plesu

Editor of "Dilema", a Romanian weekly
dealing with current social issues.
Bucharest, Romania

Prof. Alexandre Quintanilha

Biophysicist, Director of the Institute
of Molecular and Cellular Biology
Porto, Portugal

Deceased Fellows

Reported deaths since the September 1996 Newsletter:

Dr. Reginald Amonoo-Lartson

Health Services Consultancy,
Medicine
Tema, Ghana

Dr. Jozsef Bogнар

Economist
Budapest, Hungary

Professor Marian Mushkat

International Law, International
Relations
Tel Aviv, Israel

Dr. Benjamin P. Pal

Botany, Agricultural Research
New Delhi, India

Professor Paul Reuter

Paris, France

Dr. Carl Sagan

Physicist, Educator
Ithaca, NY USA

Prof. Irving J. Selikoff

Environmental Medicine
New York, NY USA

Bruno F. Straub

Enzymology
Budapest Hungary

Professor Ernest T.S. Walton

Philosophy, Cosmic Physics
Dublin, Ireland

Professor Robert K. Zuck

Botany, Biology, Plant
Pathology
Madison, NJ USA

Thomas Ranald Ide

Feb. 20, 1919 -- Oct. 23, 1996

Thomas Ranald Ide was affectionately known by many of us as Ran.

Ran's career was in education and public service. He was a teacher, principal, school inspector, and administrator. He was the creator of educational television in Ontario and twice honoured with the LL.D. Ran was an officer of the Order of Canada, a member of the Science Council of Canada and the international Club of Rome. He was an active Fellow of the World Academy of Art and Science, the Ontario Institute for Studies in Education and the Ontario Teachers' Federation.

Ran had a restless intelligence that was aimed at understanding why things worked as they did. His values and core philosophy pushed him beyond just understanding: he tried to make institutions work better, he tried to figure out ways in which technologies could be used to enhance the common good. His enthusiasm and energy was contagious to students and colleagues alike.

Ran had a strong belief that, as he put it, society is in a race between education and catastrophe. In recent years he was motivated by a quest to understand the implications of information technology for society - in particular, the future of work and working, the quality and quantity of jobs. These concerns led him to speak out and conduct research on the complex relationships between technology, income, jobs, and society.

Many of his ideas, insights and recommendations for public policy will be found in his final book, *The New Wealth of Nations: Taxing Cyberspace*, that I had the pleasure of co-authoring.

Arthur J. Cordell